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## DEMOCRACY AND CHARITY.

THE nineteenth century, we are told by the historians of man, is distinguished among the centuries for its spirit of humanity. Other centuries have been more remarkable for the fervor of their belief in supernatural religion, and some of them have perhaps surpassed us in the maintenance of a high standard of individual morality,—such a standard being more easy of attainment in an age marked by unity of faith. But the distinguishing trait of the century we live in has been the broadening out of human sympathies to include literally “all sorts and conditions of men,” until the sense of human brotherhood has become strong enough to induce men to base upon it systems of religion from which the element of the supernatural is strictly excluded. Now the greatest single manifestation of the spirit that is characteristic of our age is Democracy, and a minor manifestation of that spirit is Charity. Why, then, the current opposition between these two abstractions? If both be manifestations of the same spirit, differing aspects of a single truth, it follows that they can contain no inherent contradiction. If, notwithstanding, a contradiction is at hand, are we not bound to assume that it is of the nature of a temporary misunderstanding, and not either necessary or inherent? And ought we not then to en-

quire again what it is we mean by "democracy" and what by "charity," and to find out whether a new definition be not required.

It is a commonplace that words denoting abstract or general conceptions change their meaning and stand in need of new definitions as the conceptions themselves undergo modification or transformation in the minds of succeeding generations of men. For a time, perhaps, the change of meaning is too indefinite to be formulated, but as it grows more definite and precise, either the formulation must be had, or else the word is discarded, and a new one coined, or an old one revived, to answer to the new conception for which expression is demanded. In the case of "democracy," it may be premature to attempt at the present time to formulate anew the idea or group of ideas for which it stands in the minds of most of us; yet not to attempt it is to run the risk of losing for the higher conception the service of a noble word, which might well continue the vehicle of some of man's best hopes and aspirations.

In the political sense, no one has given so good a definition of "democracy" as that contained in Lincoln's famous phrase, "a government of the people, by the people, for the people," and it would be idle to-day to seek to improve upon it. But if the word stands in need of a new definition, it is chiefly because the thing we mean by democracy is no longer exclusively political, but largely, and even mainly, social in its nature. How far the terms "social" and "moral" are identical in their significance is too large a question to enter into here, but for those who are disinclined to admit any degree of identity whatsoever, the conception of "morality" should be included in our estimate of its nature. The quality here spoken of is that to which we refer in another when we say "he is democratic," and for the best illustration of what is meant, let us turn again to the great president whom Lowell describes as

The kindly-earnest, brave, foreseeing man,  
Sagacious, patient, dreading praise, not blame,  
New birth of our new soil, the first American.

Simplicity of soul, kindliness of nature, a habit of dealing with others in a manner designed to bring out the best in them—generally by artifice no more elaborate than the "brave old wisdom of sincerity"—and a further habit of depending

upon this best, and of asserting his own authority only when there was no one qualified to take the lead; these were characteristics of Lincoln, and they contain, perhaps it may be briefly shown, the essence of what we mean by the democratic spirit. In the first place, "simplicity of soul," because democracy, like any other ideal, religious or political, presupposes faith, and to have faith, it is as necessary to-day as it ever was "to become as little children;" secondly, faith in humanity begets love for our fellow-beings and affects our action toward them, nurturing a kindly disposition; thirdly, loving others we acquire a respect for them, based upon the respect in which we hold ourselves and as little to be violated; and lastly, loving and respecting our fellow-beings, we are content to trust them, and learn gradually to find our happiness in *working with* others, rather than in leading them, thus substituting for the egotistic a communistic ideal. What becomes, in such a definition, of the dogma of equality so long associated with democracy? It is not forgotten; politically, the securing of equal rights and opportunities must continue to be the work of democracy, and socially the habit of mutual respect, based upon the sincere and direct relation between man and man, will in time break down the artificial barriers which man, and not nature, has erected between different classes of society. If there be a "Christian doctrine of social distinctions," as has been argued, (erroneously, we may well believe), democracy will decline to recognize it.

Democracy, then, is a great social and moral regenerative force in our modern life, greater in its social aspect than even in its political one; and the adjective "democratic" may with fairness be taken to define that method which best takes into account the current opinions and prejudice of society at large, seeking to persuade rather than compel those that profess them, and content in the last resort to trust to the instinct of the people.

It is unnecessary, at anything like the same length, to enquire what we mean by "charity." Dr. Jane E. Robbins, in an article recently published in the *Forum*, showed how far our word had strayed from the original Greek, meaning, in its broadest application, kindness, out of which spring favor and gratitude. Charity, in these days of material standards,

too often means alms-giving, and even this not directly from one individual to another, when it might be the expression of a genuine human sympathy, but through the medium of a paid agent or society. Such charity is degrading both to the giver and to the receiver; to the giver especially, because by means of it he blinds himself to the deep obligations of human brotherhood, and substitutes in yet another way what Carlyle called the "cash-nexus" for the human bond. Mazzini says: "He who limits his activity to the practice of mere charity in times like our own, deserves to be accused of inertia, and betrays his duty. This sort of charity was the virtue of an epoch now concluded, and morally inferior to our own."

Is there then, in the parlance of the day, "no future" for charity? In the sense in which it is commonly understood, let us hope, none at all. In its more ancient, nobler meaning, charity will survive as love, whose gifts cannot corrupt or degrade, because they will be reciprocal, and will spring from the holiest of human feelings. In the meantime, charity, even of the inferior kind, must continue to exist. Observe, Mazzini's denunciation is for him who "limits his activity" to the exercise of charity. The spirit of humanity that is abroad in our century forbids us not to use every means in our power to temper the wind of adversity to the shorn lamb of poverty, while it does not suffer us to forget that in so doing we are contributing no solution to the problem of poverty, but only bridging over the interval to the day when improved social arrangements shall render true charity once more possible.

If we were to accept these definitions as representative, if not of the literal meaning of the two words, at least of the spirit informing the two forces under consideration, it would not be difficult to indicate the real identity of interest existing between them. For instance, democracy rests upon the principle of coöperation, and charity, of the kind that helps, takes for its motto, "help others to help themselves," thus defining its mission as one of coöperation. But before proceeding to this, let us try to discover whence the antagonism between charity and democracy arose, and how far it can be attributed to mistaken notions concerning the functions of either.

Undeniably the antagonism began at the birth of democracy, when charity was yet the handmaiden of the dying

feudal system. Throughout the middle ages, machine-made charity was unknown; there was a direct personal relation between the giver and him who received the bounty, involving often, it would be unreasonable to doubt, a very real service of tenderness and love,—but a relation bound up with the differences of caste that characterized the mediæval system. Against this system democracy, with its doctrine of equal rights, was organized to protest. It objected, as it objects to-day, to any system which makes the power to do good the monopoly of a single small class in the community. Against the conception of charity, as then understood, it set the conception of justice. We can have no doubt of the value of the service it thereby rendered. It is true that the power to do good is not so exclusively a monopoly of the rich as it at first sight appears to be. The poor have a capital of unselfishness and forbearance which not unfrequently enables them to turn the tables and make the beneficiaries of their would-be benefactors. Their gifts are the more precious, in that they are food for the spirit and raiment for the soul, instead of clothing and sustenance for the body, and they do not lose, rather gain, in value, in that they are unconsciously bestowed. But it is none the less true, on this account, that the frequent unjust division of human labor leaves to the poor man little time in which to inform himself of the needs of others, still less, or in most cases none at all, in which to undertake those duties toward the state, to which democracy calls him. So far, then, as charity, in the technical sense, identifies itself with the interests that combat the realization of the democratic idea, there undoubtedly does, and must continue to, exist a real conflict between the two forces. To what extent does this identification exist at the present time?

It is impossible to speak of individual workers, who give or withhold their aid according to the details of a judgment sometimes strengthened, sometimes enfeebled, by long familiarity with the conditions of a well-nigh hopeless problem. It is with the churches and the great societies that the cause of charity is identified in the popular mind. They have availed themselves (to a limited extent) of the modern principle of association, and charity, considered as an organized movement, is in their hands. The problem that confronts

them is one of immense difficulty, and unusual allowance should be made for the embarrassment of their position. Among them are to be found some with an appreciation of their true position. Their struggle conscientiously to substitute for charity, in the narrow sense, some form of coöperation, which, even when recognized only as a distant ideal, is apt to exert a humanizing influence upon their endeavors. These know that their function is a passing one, and consciously give themselves, as they have an undoubted right, to the administration palliatives. But for every one that occupies such a position, how many there are to assume the function of a correctional authority, confident in their capacity to pass judgment, and in general to deal with what they like to call the "problem" of the "the improvident classes." They do not, unhappily, stop to enquire whence they derived this authority; still less, to reflect upon the awful responsibilities they assume,—responsibilities so great that they can never be delegated, and which, when they are too heavy for the individual to bear, can be borne only by the state, not because it is most competent, but because it alone can speak with the voice of authority. If it be necessary in some detail to speak of their shortcomings, let it be done in no spirit of the censor, but with the single end in view of setting in a clear light the true function of charity and its right relation to democracy. Some such societies and churches preach, indeed, coöperation, but they do not practice it. Take up one of their reports, and in its list of "coöperating agencies," is any mention made of the assistance it receives from the poor themselves? Yet the neighbor "who will not let them starve" is a coöperating factor of more importance to every church or society engaged in charity work than all the others put together. If we are to judge from their report it is a sad picture that unfolds itself to the eye of the mind. There is mad competition, it would seem, for the money of the "charitably disposed," who are chiefly to be caught by imposing arrays of figures descriptive of the number of soup tickets given away, the number of tracts distributed, or the sum total of human beings supposed to have crossed the threshold of the headquarters in the course of a year. Such societies or churches are often little scrupulous

concerning the sources from which their money is derived. They are too often willing to act as the almsgiver of those who have amassed enormous fortunes for themselves in some licensed or unlicensed form of preying upon their fellow mortals. In so doing these churches or societies come to the support of a damaged reputation, which seeks to retrieve itself by a lavish display of benevolence after the fact, and justly expose themselves to the suspicion of condoning the original offense. Sometimes the largest givers are employers of labor who have persistently declined to diminish their profits by granting to their employes fair wages and decent conditions of employment; they find it cheaper to salve their consciences by a free bestowal of what it is a misnomer to call "charity." Often societies—even churches—appeal for funds on the ground that efforts such as theirs can alone prevent burglaries and riots and keep the comfortable classes comfortable,—they offer at easy rates insurance, terrestrial and celestial. Sometimes such societies and churches are controlled by honest but old-fogy pastors and directors, who accompany their doles with warnings against "agitators" and the organization of labor, and preach a dull and unmanly resignation to evils that are immediately remediable. In these ways charity, as we understand it to-day, becomes identified with the maintenance of the existing social order, and is consequently discredited in the eyes of all those who are striving to make democracy a reality, industrial and social, as well as political.

That such is the case to-day will have to be admitted. Many who have engaged in so-called "charitable" work must have asked themselves why representative workingmen did not coöperate. Every trade-union has its benevolent side, paying benefit to those out of work, so that the class of problems under consideration would be one with which the intelligent trade-unionist is already familiar, and of all men, on account of his knowledge of conditions of living, perhaps the best qualified to pass upon. His ripe experience and mature judgment would afford the best corrective to the raw sentiment of the beginner in charity, while not missing the sympathy without which true insight is impossible, and this would be held to more than offset the lack of pecuniary means at his disposition. Why, then, is he not to be found upon



charity boards and district committees? Either because he has not been asked or because the conditions upon which he has been asked were not such as to imply a coöperation upon equal terms, in accepting which his independence might be secure. In the great majority of cases he has not been asked at all. Only in seasons of exceptional distress has here and there a charitable organization extended its ideas of coöperation to the point of bringing a trade-union within its scope.

If we look to the methods pursued by the representatives of modern charity, too often we find them to sin against the principles of democratic coöperation. The practitioners of charity too frequently make of their benevolence a platform from which to address advice, as futile as it is impertinent, to the poor in general, or to all who come within the circle of their activity. They do not scruple to arraign misfortune and to call it names. Because they possess superior knowledge in some things, they do not hesitate to assume it in all things. Because they have sometimes been imposed upon, they take distrust and suspicion to their hearts until their very natures become corrupted by them. While professing to help others help themselves, they offer help upon terms so difficult that no man can accept them and retain his self-respect. This is, indeed, the most serious aspect of the charity problem,—the theory, namely, that a man or woman can first be made to suffer degradation, and then out of such an experience be restored to the ranks of the self-supporting. As Herbert Mills long ago pointed out, in speaking of the English workhouse system in his book, "*Poverty and the State*," such a theory is directly productive of paupers, and the paupers it produces have suffered a moral shipwreck more complete than that in which their fortunes were first shattered. It is unnecessary to impugn the motives of those who have given themselves to such a theory; they have done so in the faith that all that is needed to discourage pauperism is to attach a stigma to its relief. On the assumption that a man's misfortune is always his fault, it is but just that he should accept the punishment it entails. The drawbacks to this view are: first, that it is not always punishment of which he stands most in need, even supposing that he is himself at



fault; and second, that it involves a judgment, which it is not easy to find a jury competent to pronounce. It is possible to question the profundity of such a view without attacking those who profess it. It would be grossly unfair to omit to recognize the fact that there are large numbers of charity workers in the field to-day, whose service is one of love and of "charity" in its older and better meaning; even among those who profess the sterner theory, there are many who deny in practice what they assert in principle, and are not as ministrants the less helpful on this account. But it is by reason of its professed principles, of the practice of too many of its representatives, and of its identification, apparently willing, with the class interests of a particular section of the community, that modern charity lies under the suspicion of all the more thoughtful members of the laboring population, who are themselves the pioneers of democracy.

Charity must come to democracy and be her handmaiden as she was before the handmaiden of the feudal system, and there will a place for her in the new world that is drawing nigh. Even if socialism should be introduced at once, and at once prove the success that its most glowing adherents predict,—to the extent, even, of abolishing poverty by the enactment of a summary law,—there would still be a place in life—a larger place, some may believe—for the divine instinct of giving from motives of love, of pouring out in our sympathy the offerings of the heart, which is at the root of charity. But without supposing the immediate, or even the proximate, introduction of socialism, democracy has its own uses for a charity in which the humblest may have his share as giver as well as receiver. "Democracy," says Arnold Toynbee, "is sudden like the sea and grows dark with storms and sweeps away many precious things, but, like the sea, it reflects the light of the wide heavens and *cleanses the shores of human life*." The charity of to-day stands in need of the purification which democracy brings. Democracy, as a system, political or social, is founded essentially upon trust in human nature and belief in its capacity for an almost indefinite development. Charity, too, must be led back to a trust in human nature, before she can hope to understand it, and through comprehension, to be really serviceable to it. Charity must be

washed free of the imputation under which she now lies of serving a section of the human race and not the whole. She must take for her enemies the enemies of democracy,—and yet, such is the grace inherent in her very essence, she need not treat them as enemies, but by surrounding them with the exquisite patience and consideration their position requires, may succeed in bringing them, one by one, to the feet of her lord.

J. K. PAULDING.

## SOCIAL REGENERATION.

SOCIETY is under deep conviction of sin, profoundly conscious of a corruption which mere reform cannot heal, sensible of a guilt which neither revolution nor legislation can bear away. Society is also asking what it shall do to be saved, growing daily more convinced that it has no power within itself by which to accomplish the social salvation. But who, or what, shall deliver society from its weight of sin and guilt; from the strain and distress that baffle the wisest and make the bravest doubtful; from the social shame that overwhelms and the social ruin that everywhere impends?

The times are prolific of social solvents. Many of the programs proposed for the evolution of social knowledge and order from the present ignorance and confusion are good, so far as they comprehend the problem of society. All of them, even the wildest schemes proposed, are potential with the elements of the power that will yet unify all elements and forces in a social regeneration. But not even the best programs satisfy that social feeling of the people which is always a more intelligent and commanding guide than all the wisdom of political philosophers. And we are asking for the man who will outline for us the new social system. We are calling for prophets who shall detail to us the full particulars of a new social organization. We are waiting for some one to offer us a complete social program, and point out to us each step in the fulfillment of that program, before we proceed to right our social wrongs or believe in the possibility of a juster society. We propose to wait until we know by what paths we are to move before we set out in search of a better civilization. We imagine we are willing to walk by sight; but are certain that the safety of society depends upon our treating as offenders any who would have us walk by faith.

By the social faith of the people we shall have to move out of the old and into the new order at last. No new social system will be accurately outlined, no program completed by which we may advance. No prophet will arise to predict for us the successive steps that shall lead to the wiser organization of society, or tell us the manner and methods of organi-

zation. The new society will not be the creation of the purely intellectual forces that are now at work upon a science of social disease and phenomena. The new social temple will not be built with political hammer and saw. It will be the political outgrowth of a religious movement. Its foundations are descending silently out of heaven from God, and its masonry will rise without noise amidst the social confusion, the work of unseen hands, the creation of spiritual forces.

No science of society is sufficient for the social salvation. The people never act scientifically, and deductions from the past and present are not sure indications as to the future. It is seldom that anything has occurred in the world according to previous scientific demonstration. But if the people should deliberately choose to act according to a science of society, they have not yet, nor is there any immediate prospect of their having, a science wherewith to act. The great social change will probably be undergone, on the part of the people as both the instruments and subjects of the change, without any consciousness of society.

I do not mean that we are not to initiate and advocate, and put forth earnest effort to support, legislative social reforms. But I do mean that the first and great need is the incoming of a vital religious spirit that shall enlighten us as to the spiritual nature and solution of all our problems of state and society, and give us power to make and enforce reconstructions.

The spiritual regeneration of society is the real social problem and the only social salvation. Society is spirit; it is the spirit that men have, or are ruled by, in common; it is the common spirit that relates men to each other. Strictly speaking, there is, and can be, no social system. Civilization, in its last analysis, is but the manifestation of the spirit that fills, moves and rules the world; the spirit in which men act toward each other in their relations, whether domestic, economic, or political. Our civilizations, with their good or evil, lay bare the secrets of the social heart, and reveal the social forces by which our institutions have been made. The working, speaking civilization is the confession of the social faith, the word of the social thought made material and institutional. Upon the social spirit depend the character of legis-

lation and the quality of social order; the principles that govern production and distribution. Any change in institutions and customs, in civilization or system, has been the fruit of a change or increase of the social feeling or disposition. If society is wrong, if civilization befriends the strong and oppresses or discourages the weak, it is because the spirit of prosperity is unsocial and wrong; because it dissociates and separates rather than justifies and unites; because it is the spirit of prey rather than of sacrifice. If perplexity and strife are the evolution of the present system, it is because the system is not the organization of right social doctrines, practices and responsibilities. Society is wrong because there is a common belief in, and practice of, social lies; because men are acting in a spirit that relates them to each other as antagonists instead of brothers, as competitors instead of co-workers. A wrong social system can be succeeded by a just social order only through a right social spirit; we cannot have the order first and then the spirit; the just order must be the fruit of the spirit. In one sense, society cannot be reconstructed; it can only be regenerated and anew evolved. The ownership of the sources of production and distribution of wealth is a purely spiritual question. The enlargement of the social functions of the state will be decided by the social faith; by what ideals are translated into our political creeds; by whether society believes in association or competition as the best philosophy and method of developing the national life. We wait, in vain for a new social system that shall give peace and justice; that shall heal our social ills and right our social wrongs. No such system shall be given us, save as it be the growth of a new social spirit, the manifestation of a regenerated social life.

The social problem is the problem of the social soul. For society is infinitely more than an aggregation of individuals, and the individual is not the unit of society, though he is a social unit. Society is universal life, a spiritual organism, and its ultimate unit is the race itself. The term social consciousness is not a social fiction, and is as easily defined as the individual consciousness. It is no more difficult to tell what society is than to tell what an individual is. We may say that the social organism is not personal; yet society has

a mind and conscience as truly as the person; its mind is spoken, its conscience revealed, in its maxims, principles and institutions. And except society now be born again, it cannot see the social order of God.

Regeneration destroys nothing, but changes all things with fuller life, making the old new. The regeneration of society will be the preservation and divine utilization of all that has worth and substance in our customs and institutions. It is the things that are that regeneration makes new and vital. It does not make new orders of things and set them down in the midst of men, but renews the life and purifies the spirit of man to rightly apprehend the order that is always here. The Spirit that regenerates does not even destroy the evil, but changes it into the good. It gathers up all fallen pasts, all ruinous forces, all dead and decaying systems, and bears them into the risen future which their own regeneration constitutes. If the Holy Spirit that is in Christ could to-day immerse and possess our institutions just as they are, our modern industrial machinery and its fearful engines of cruelty and greed, our oppressive monopolies and corporations without conscience or remorse, it could transform them all into the forces and machinery of the kingdom of God, and make them all Messianic and redemptive in their operations. In the first analysis, it is not merely the men of monopolistic power that are wrong—there is a sense in which they are victims—but the systems. In the last analysis, it is not the systems and things in themselves that are wrong, but the spirit that is in the systems and things. And there is no regeneration of unholy systems save the processes of the Spirit that is holy. Systems, too, must change, or cease to be, while a right spirit changes not—is something one can be sure of and depend upon without end.

Regeneration does not rid us of all that has made us to sin, but consecrates that which was our ruin unto our redemption. It is the holy law of retribution that we be punished and purified with the instruments of our sin; that the regeneration of our spirits come through the redemption and redemptive use of these instruments. It would be a wrong and cowardly world God has made, if the processes of our redemption were else. When we accept the Spirit that is in Christ, the Spirit

that expiated the sin of the world upon Calvary, as the law and order of our social life, then we may enter the social pain and shame, and become sin for our brothers who have become sin for us, that we together may become the righteousness of God and fellow-workers and fellow-losers of ourselves in the universal extrication, which involves the ultimate extrication of every individual. Regeneration is the divine continuity of life, and the continuity cannot be broken. We as a nation have chosen our social way, the way of mammon and selfishness, and we must accept the toil and the travail, the tribulation and patience, of setting the feet of the people in God's highway of justice that leads to peace. That which we were so greedy to get, the material prosperity, the political triumphs, the unhallowed social affections—these things we would have in place of God's order and the rule of his inspiration—we now have, and they have been our fall and our shame. But we cannot be saved by killing our kings—by destroying our material development; by overthrowing our political institutions; by retreating from social democracy. We must accept as our pain and sorrow, and bear with humility and righteous shame, what was once our glory and our joy.

Regeneration is not only the continuity but the completion of life. The past is all the time being ended, finished, completed, as well as continued. There is a sense in which the past cannot be carried into the future; a sense in which we are always having done with what has been. When men repent of sin, or turn from a small unto a larger life, the old life is finished, though the consequences of its incompleteness may remain with the new life that unfolds. The universal law of recuperation, by which God is constantly giving moral health to what seems wholly corrupt, filling with life and hope that which is already full of disease and death, is a law we yet but faintly apprehend. The power of God to cast behind him the old life of the lifted man, the national sins of a repentant people, far transcends our faith, or the present Christian consciousness. God gives up nothing—no man, no people. All the forces of God's universe, the forces we call natural as well as the spiritual, are continually enlisting on behalf of the fallen man who seeks to rise; on behalf of the



nations, ever reviving in a better glory after history has recorded their decay. The weakest personal life, purposeless, un aspiring, without meaning to itself, when opened to the recuperating forces God is pressing upon us all, dies and is buried in the risen and glorified life at which men marvel in stupid misapprehension, not knowing the power of God to make old things new. The reserve forces of the troubled nation, marshaled by an unseen hand out of threatened anarchy and disintegration, are always doubted or unexplained by the historian, who knows not the Spirit that is brooding over and working in the world, ending the ages and creating new earths. The forgiveness of sins is a completion of life, and regeneration a new beginning.

We experience so meagerly the power of God to forgive, complete and end the old things that are our confusion and despair, the regenerating power of God to create new things for our salvation and hope, because our understanding of forgiveness is so meager and mistaken, and our apprehension of the great recuperative forces of the universe so small. We ask, purpose and attempt little in the way of a just order of life on the earth because of our belief in the strength and endurance of the evil orders, and our unfaith in the divine abundance that is richer, mightier and freer than our ability for asking and thinking. In our analytic habits of mind, in our wanton distrust of holy enthusiasms, in our merely intellectual studies of religion, we have mistaken analysis for knowledge of God and truth, and have substituted comparisons for power. We imagine ourselves wise in repeating that what is, ever has been and will be, and foolishly mistake the continuity of evil for the continuity of life. Our philosophy does not comprehend that life continues through completion and regeneration, and that these proceed through the passion for right and the flame of devotion and willing sacrifice. Human life continues its ascension because strong men rise up to press the race close home to God, that he may ever be breathing into it the breath of new and holier life. If we but dared to trust our sins with God—the social wrongs that seem to involve us inextricably as individuals—we would find the most fearful divine judgments and retributions to be but the

redemptive operation and gracious manifestation of the mercy that judges and punishes in order that it may save.

We have thought and talked much of evolution, and to our enlightenment and hope. But there is something greater, of which evolution is but the early manifestation. And that greater method is regeneration, the fact that makes all other facts; and the fact has not yet been apprehended by science, nor has theology understood or defined the method. Evolution has its limits; life is not an endless development, never to be satisfied or fulfilled. We are still being made, it is true, and what we shall be does not now appear; but our moral perfection will be made manifest, and in the likeness of the Son of God.

In a sense, the age of evolution is past; it was the age of generation and development. But we are now nearing the age of inspiration, which shall be the age of regeneration and perfection. Inspiration belongs not so much to the past as to the future, and we shall henceforth think of inspiration more and evolution less. Men shall see a new heaven of truth and a new earth of life, as the present heaven and the present earth pass away, and with them the night of social perplexity. Hitherto has God inspired, in the highest sense in which we use the term inspiration, individuals and groups, little communities, even nations in their beginnings and crises. But close upon us is the social inspiration of the world, revealing the home of God in the people, and the society of the people in God.

The age of the Spirit is come—the age of the manifest social immanence of the Christ. We are moving into a new cycle of human growth. As the fullness of times for the revelation of God in Christ was at hand when the Baptist began his mission by the Jordan, so now the fullness of times for the revelation of God in the socialization of man draws near, warning us that we cannot calculate the social development, or deduce the unseen from the seen. We dare not limit the power of the Spirit to socialize, or put boundaries to the social development that may be accomplished by the forces now at work, or survey with our rude instruments and blurred sight the social way in which God may inspirationally compel our steps. We see not yet how or what God may do, and the

Judge of our civilization will do right beyond our unbelieving thought.

The age of the Spirit is here to make Christ known. The Spirit will not speak of himself apart from the personality of Jesus, in purifying our vision to see the things that are to come, but will interpret the Christ as our revealed manhood. We are not theists, but Christians, and as such will God teach our faith and answer our social questions. But his kingdom is, as Professor Bruce has said, "a gift which cannot be enjoyed except in connection with a social organism." The social incarnation of the Christ spirit, the translation of his ideals into our political institutions, will constitute the regenerate society.

GEORGE D. HERRON.

SPEECH FOR DEAF INFANTS; AN EDUCATIONAL  
EXPERIMENT.\*

HOW few educators, outside of their immediate ranks, understand the nature and needs and means of developing the deaf child. This is unfortunate, on both sides of the case. The work is well worth public interest from a philanthropic standpoint. Its reflex would be a flood of light on the general subject of education, since a study of the mind under this pathological condition leads to a better understanding of the normal. The deaf have also a claim on us from their very numbers,—one child out of every fifteen hundred born being devoid of hearing at birth or losing it at an early age, this giving an aggregate of 8,825 deaf among the school children of the United States. Now, while so earnest an attempt is being made to develop these children, with a view to restoring them to society, surely society, with all its faculties, should prepare intelligently to receive them.

The subject of the deaf, and the means of their education, is too vast a one to be covered in a few pages. The object of the present article is to call attention to a single phase of the work—numerically considered, a small one, but one that is in the advance guard of the whole movement—at what age shall these children be admitted to the institutions for their instruction? This has been a mooted question ever since such schools were established. The answer is not entirely uniform yet, but the average age has, for some time, been fixed at seven years. In the hearing-child's evolution, these would not be fallow years, for he would be absorbing and applying language, storing away information that came to him through this medium, and learning in nature's great preparatory school of experience. His education would be well under way by the time he entered the primary classes.

But what, meanwhile, has his unfortunate fellow-being been doing? When only a few months old, he pays his tribute to his hearing ancestry by beginning to babble like the ordinary hearing baby,—not, of course, an attempt at imitation, for

\*From a paper in *Education* for April, 1895.

the world is as silent to him as the grave will some day be to you, but as a matter of instinct or inherited memory. The desire to express wants and feelings with the voice is inherited alike by all infants. But meeting with no encouragement nor intelligent response, and being in total ignorance of speech though hearing none, the child soon becomes, in fact as well as in name, dumb. Eyes, nose, mouth and fingers are on the alert, and the mind has a crude development through the reports of four senses. But these reports are not always intelligible, for the senses are so intimately related that the key to their records must frequently be furnished by the ear.

And so the child grows up with crude, imperfect conceptions of the simplest things, and labors vainly to work out the problems of life which have for him such a hopeless tangle of unknown quantities. Of the English language, he is totally ignorant. His communication with those about him is of the most elementary kind, and even this, being in gestures, gives him no clue to the genius of our language. This blank, coming as it does when the mind is most impressionable and retentive, is a check from which the deaf never recover. The child whose language does not begin at the dawning of intelligence, but waits until he is seven, nine or twelve years old, will never catch up in the race, no matter how skillful his instruction. He may develop rapidly along the regular lines of education, and come to communicate with his fellows through the normal medium of speech, but the loss of those precious years, at a time when he could least afford it, will cripple him to the end of his existence. Can we bridge this chasm? May this space be filled, or must we be resigned to it as a necessary, if ever so deplorable, delay? This is a question of the gravest import to a large number of our fellow-beings.

Near the pretty little suburb of Bala, and but a few steps outside the boundaries of Fairmont Park, Philadelphia, you will find a unique attempt to answer the question. It will take only a short time to examine it, and, even for other than educational reasons, the charming place will be well worth our visit. The grounds slope pleasantly up from Belmont and Monument avenues. We drive in under trees that were sturdy oaks long before the oral education of the deaf was dreamed of. At the end of the drive is a fresh building, on

the cottage plan, with cheery windows, wide verandas and a hospitable expression on its homely Quaker face. This is the "Home for the Training in Speech of Deaf Children, Before They Are of School Age." The interior justifies the name, for it is bright and homelike, with none of the formal features which an "institution" necessarily assumes. There is a patter of bare baby feet up stairs, mingling with a nursery babble that makes us take another glance, on the sly, at the name, to be quite sure we have not mistaken the place. The children are just up from their afternoon nap, and have now to be bathed and dressed for a run in the park. We are taken, for just a little peep, into the dormitory. It is a mother's paradise. A score of baby faces greet us as they inquire who we are. The care-takers are talking to them as a nurse does to hearing children, they, apparently, understanding and responding in more or less intelligible vocalization. Their baby forms are round and plump, and give evidence of the best of care. The youngest, a tiny girl of two years, sits on the side of her cot, struggling with a refractory stocking and applying to it language unquestionably expressive, though we are unable to understand a word of it. Another wee one, chubby enough for a model of Cupid, has been in school only two months, but speaks several words quite plainly. The rest range in age up to seven years, the majority of the home's thirty-five inmates, however, being nearer the maximum figure.

While the tangled curls are combed and the refractory buttons fastened, the Principal takes us into her cosy sitting-room and answers inquiries concerning the work. "Our idea is simply this," she says, "and I think it is a logical one. There is no necessity for the poor, little deaf baby growing up dumb; it is not naturally so, for every child has the instinct of speech, and only ceases vocalization because its efforts meet with no intelligible response. Even when the deaf are eventually educated, through speech and lip reading, as so large a proportion now are, from seven to ten precious years are lost before they enter instruction—years in which the mind is forming incorrect conceptions or stumbling about in the dark among simple facts, and when the speech organs are sustaining injury through atrophy. The voice called and kept in

use at the age normal children talk, will have a very different quality from the one which, for seven years, has only found vent in harsh, involuntary sounds. Ours is first, then, an attempt at economy of time and effort, and at conservation of natural power. With the deaf, eyes must, indeed, do duty for ears, but it makes a great difference to what part of the visual field they are detailed for this duty. It is to the mouth and not the hand that we would constantly attract attention. Most parents, in the years previous to the child's instruction, rely on gestures as a means of communication, thus diverting the eye from the natural instrument of speech. Our aim is, to take the little ones before this habit has been formed, give them speech and plenty of it,—talking to them constantly—and never admitting that there is any other means of communication. We have Nature on our side of the argument; we can rely on her for two valuable helps: (1) She gives the child the impulse to talk. (2) She has made him imitative, so whatever we persistently present will be adopted and become the habit of his life. Patient and intelligible coöperation with nature along this line is all that is necessary to develop speech and lip reading in every intelligent deaf child."

"But if this is all, and it seems so simple," we inquire, "why can it not be done in the home, by the relatives, and obviate what must be a cruel separation between mothers and their little ones?"

"Why, that is exactly what we advocate—one of our fundamental doctrines"—she responds, delighted. "For a time, homes like the one we have organized here will be necessary, because we cannot, at once, secure the coöperation of parents. But when society shall have been educated not to isolate but to do its whole duty by these handicapped little ones, even the cosy home school will become unnecessary. What is needed is to surround the infants with speech and only speech, talking persistently to them, and directing their attention to the mouth, forming the positions for the different sounds carefully, and insisting on an accurate imitation of them. A little special training along this line would prepare mothers to develop speech in their deaf infants without much more difficulty than the hearing child is taught to talk."

"But some mothers have no time from their work, and the



rest from their play," we laughingly quote, "and we fear your plan will go into the archives of beautiful ideals along with Froebel's for the home kindergarten."

"O, of course, it is not to be accomplished without the education of public sentiment, and, doubtless, there will always be mothers of the description you mention; but we may approximate the results I have outlined."

"The complete success of your plan here will necessitate your taking children at a very early age. Does this not seem cruel to parents if not to babes?" we inquire.

"Experience has shown us, that, while it is an ordeal for mothers to part with their children, their desire for the highest good of the unfortunate ones is stronger than the pain of separation. We prefer to take children at the minimum age, two years, but we will admit them at any age under seven, and allow all the benefit of our six years' course. During this time, relatives are free to visit the children, but, except where the home is outside the state, they are not expected to take the little ones away. Our home continues as you see it, the year around."

Before we have time to digest this startling educational proposition, there is a merry rout down the stairs and the children are upon us, chattering to each other like magpies, not in sounds always intelligible to us, but evidently giving expression to their lively emotions. They are *en route* for a walk in the park. "Come here Nellie, Robbie, Tom," calls the Principal when she catches their eyes, and soon there is a group of bright faces about us. We listen to their ready answers, and also test their lip reading by asking questions, ourselves. We are told not to speak with the painful deliberation and distinctness customary in addressing the orally taught deaf, but to talk exactly as we should to a hearing child, for that is the kind of conversation the pupils have been accustomed to. Their speech is, for the most part, difficult to understand, but the lip reading is truly marvellous. Their speaking vocabulary includes hundreds of words, and they understand many more on the lips, taking a new word with very little difficulty.

"Who are you, Nellie?" to a little five-year-old girl under instruction only a few months.

"I am a sweet girl," she answers naively.

"Who gave you your ring?"

"My brother, Willie."

"Do you love Willie?"

"Yes," is the emphatic response.

To another tiny one: "Show me your golden hair," and the little head is turned archly to one side so the light can fall on it.

"But *how* do you teach them, it seems so marvellous," we exclaim.

"The plan is the simplest possible," says the principal. "We furnish a constant atmosphere of speech, not speech in which they have no part, nor even so much as a key (as is the case at home), but language simplified, and adapted and addressed to them. This is usually in connection with such objects or circumstances as will give a clue to the meaning. From our cheery 'good morning,' in reponse to the rap at our doors when they pass, to the 'good night' on their way to bed, they are continually in easy, natural conversation. They are in the Training Nursery under competent instructors for five hours a day, but no attempt at formal teaching is made. It is simply an idealized home nursery, with pictures, blocks, toys, games, kindergarten devices, and appropriate conversation. Periods in the nursery vary from half an hour to an hour and a quarter, so that even in play the unconscious learners will not be wearied. There are no blackboards, nor wall slates. We follow the plan of the mother in teaching her babe speech long before it attempts written language. This is our aim; but, as many of the children now in attendance are past the minimum age, we are informally teaching them to write, laying stress on speech rather than writing. Only a brief half an hour a day is devoted to this lesson, with the older ones."

We are taken through the training nursery,—a series of bright, plain rooms, containing tiny chairs and the paraphernalia of childhood's realm. On the walls is a kind of composite, home-photograph, including the various family likenesses, from Nellie's plump mamma to Willie's papa and Tommy's wee baby sister. This unique feature is a source of delight to the children, and serves to keep warm and bright the home

affections. A dear little fellow was placed in the home by his grandfather. The boy carried the old gentleman's picture around with him for days, refusing to part with it for a moment, and pausing in his play, now and then, to kiss it.

It is needless to say, as much as possible is made of each child's home affairs,—the papa and mamma of each being the friends of all in the little community,—the purpose being to rivet the family tie which the long separation inevitably tends to loosen.

From the nursery, the children go into hands of other teachers, who have charge of their bathing, sports, physical exercises, etc. All are imbued with the same spirit and pursue the same methods. It is easy to understand the tender tie that soon forms between the children and these foster-mothers lacking the real maternal relation, but far better prepared for its duties and responsibilities than the majority of mothers.

The children now return from their run in the Park, and presently troop, with vigorous appetites, into the dining room. The animated scene, as far as possible from formal class work, is a representative lesson in language. The instruction is in progress all the time, though to the hungry learners, it is what all teaching for little ones should be,—merely a gentle guidance of nature. The names of everything pertaining to the meal,—napkin, table cloth, tray, knife, fork, spoon, etc.—are naturally introduced, and it is insisted that the children use them in expressing their wants. "Please give me some oat meal, mush, orange, pudding," may sound like mere jargon at first; but the children are not permitted any other means of making requests, and the incentive to the use of language is so great that the attempt is made, drilled upon, and gradually perfected through use.

The orderly tumult in the dining room is almost a din to us, but, of course, is not at all distracting to the little conversationalists, as each talker is only conscious of what his *vis-a-vis* is saying. Although limited by the children's simple vocabulary, there are other things beside the wants of vigorous appetites expressed at the table. Some one has been overlooked in the serving. "You forgot me," is the pouting plea; and she looks up for the penitent "I'm sorry."

"Pass the bread, Julia," says an attendant to a wee girl struggling with her knife and a piece of bread and butter. "After a while," is the arch response.

There is a bit of good-natured teasing going on at one of the tables, and we hear a most emphatic cry of "stop."

One of the attendants, laying a nervous hand on the table after some unusual exertion, is greeted with, "Oh, my! grandmother!"

"Well, you see what our plan is," says the Principal, at last. "The key to the whole thing is imitation. The logic of it may not be apparent to some philosophical minds searching for a more scientific method, but would that we all might have the simple wisdom of a little cripple who was watching us when we had the children for a ten days' outing at Atlantic City.

"How do you suppose they got those dear children to learn to talk," some one said.

"He replied: 'Why, don't you see? They talk to them all the time; that's the way they learn to talk.'"

We leave the home seriously pondering the question: Is this the solution of an educational problem of interest to all, but of such vital importance to unnumbered mothers and anxious relatives?

It is an experiment which has not yet passed sufficiently into past tenses to warrant us in pronouncing judgment. The work was begun three years ago, at the hands of Miss Emma Garrett, a lady of experience with the deaf in various capacities, and in whose mind the project had long been evolving itself. The home remains as a monument to her memory; for the intense nervous strain, incident to her obtaining funds and support for her venture, exhausted her strength. In the hands of her sister, and former co-laborer, the work goes energetically forward.

As to its ultimate claims, *viz*: That by its means the deaf can be prepared for instruction in the public schools and, eventually, for complete restoration to society, it must remain for a time, on the ground of the experimental. But many can speak for the immediate accomplishments in speech and lip reading; and faith in the ultimate success of the experiment is growing as, one by one, results show themselves.

ESTELLA V. SUTTON.

## MODEL WORKING GIRLS' CLUBS—AN AMERICAN POINT OF VIEW.

IN *Scribner's Magazine* some months ago, an article entitled, "A Model Working Girls' Club," describes the Young Women's Institute of London, designed, directed and endowed by Mr. and Mrs. Quentin Hogg, the wealthy and far-famed philanthropists. No one who has read the description given of the accommodations, conveniences and opportunities afforded, certainly no one who has personally been engaged in Working Girls' Clubs can fail to appreciate the ideal arrangements there existing for the development and pleasure of young working women. Yet, to the writer's deduction, that in order to secure stability and continuity in Working Girls' Clubs, it is needful, or at least desirable, to have: (1) the support and active administration of some philanthropist of large means; (2) the supervision and control of an influential society or committee; (3) the support of the municipality or state. (4) the basis of an ample endowment in the hands of intelligent trustees; I, after several years' experience, do emphatically dissent.

In England, where class distinctions are well defined and imperative, where the so-called working classes are accustomed to patronage and aid, the fact that the club house and its privileges are the gift of a wealthy benefactor may not be a stumbling-block, but, to the independent young women of America, charity, however sugar-coated or ingeniously clothed, is gall and wormwood. The annual payment of one dollar and a quarter, as club dues, would never satisfy the pride of an American girl, nor could she be deluded by the comfortable assurance that every little helps. Self support is the motto and aim of all American Working Girls' Clubs; and, while, notwithstanding ceaseless effort, their financial condition will not warrant such fine structures nor superb accommodations as those described in the London Institute, yet their quarters, unpretentious though they be, are paid for by the members; and thus character is being developed and the nobler instinct encouraged, which enjoys only what is earned. So long have the church and the world talked of what men of

wealth can do "for the benefit of the working classes," that we are slow to discriminate where bounty should end and self-help be inculcated. The pride of possession is as strong in the humble cottager as in the landed proprietor; and so our girls glory in the club house which is all their own, as they never could in ample halls and well-stocked libraries, prepared "for their benefit" by the well-intentioned millionaire.

The article in question is calculated to have a depressing effect upon the Working Girls' Clubs of America, from the fact that it represents permanency as dependent upon wealth or endowment. Our clubs are young and struggling. What we possess in modest, or possibly crude form, is there portrayed in all the luxury of an endowed institution. Such opportunities! Such ideal arrangements! Are we making a mistake? It would be so easy of attainment. Just a stroke of a millionaire's pen and all this is ours also. No; emphatically no! We want it not, nor do our self-supporting and independent spirited working sisters!

But, let us first examine the intention of those who organize Working Girls' Clubs in America; and next, the methods used in their conduct and support. The primary object of these clubs is to lead working girls to realize that while, as individuals, they are powerless to command higher education, interesting lectures, discussions, calisthenic classes, social intercourse and entertainment on an extended scale; yet, by combination, all these advantages are within their reach. Unlike the English Institute, which anticipates all that the wealthy can conceive for the benefit of working girls, provides it in luxurious form, and then bids them come and enjoy; we, in America, begin in a more modest, but, as we feel convinced, a more healthful way. Commencing with a party of girls, with whom, through some other channel, we are already acquainted, we encourage them to secure for themselves and their associates all the advantages they so eagerly desire by means of a club, promising our interest and coöperation. They agree to spread the idea among their friends, we among ours, and a meeting is appointed, to which all promise to bring any who look with favor on the project, to discuss ways and means. To this meeting comes a goodly representation of womanhood under its varying conditions. There are young

women of the leisure class, who have enjoyed a college education and the countless advantages that wealth can command; and, side by side, are the brave young toilers, who, by the energy of brain or hand, are supporting themselves and oftentimes others dear to them. What a chord of sympathy all unwittingly binds these girls together! Youth and girlhood suggest the same aspirations, though, to some, kind fate seems to promise all while to others she shows a sterner face. But here is an opportunity for association and reciprocity, and after several good speeches by representatives chosen from each party, who set forth the aim and intention of a club, together with methods of organization and conduct, the vote is carried to form a club. The privileged girls whose friends are both able and willing to advance the three hundred dollars capital for the first month's rent and furnishings, ask to be allowed to place that amount to the credit of the club and, having ample leisure to take the larger share of the responsibility of selecting and arranging the club house. Together they elect officers for a brief term of service; divide the more arduous tasks among varied committees, and adjust dues in such a way that by all paying exactly the same amount in monthly installments they shall meet in the club rooms on terms of perfect financial equality, and yet ensure the self-support of the clubs from the start.

Widely different are the purposes for which Working Girls' Clubs are formed. Very many, as here suggested, are for evening resorts, where, after the business of the day is over, the girls assemble, study in varied classes from German to cookery, stenography to the three R's, enjoying the quiet of a library, or the gaiety of the social room where dancing or chorus singing makes merry the evening hours. Others again, as we have them in Chicago, are lunch clubs, the object of which is to provide pleasure rooms in the business section of the city where the girls can gather at the noon hour and eat lunches, either brought from home or purchased at a moderate cost at the well supplied counter. In an adjoining room, a piano, library, illustrated papers and rocking chairs offer varied resources for the refreshment of the mind and body; thus, to the girls these cheery club rooms form a restful oasis in the midst of a busy, rushing day. No brighter



example can be furnished of the benefit of coöperation than the complete success of these lunch clubs. Opened in late November, the club of which the writer is president, had by February nearly two hundred working-girl members and seventy-five associate members in regular attendance, was completely self-supporting although paying the ordinary high rental of general office buildings in a business center. A third object of girls' coöperation is to secure a country club house in which to spend the two or three weeks' vacation. This is, in truth, the crowning attainment of girls' clubs when far from city, dust and smoke, amid the beauties of hill and forest, lake or winding stream, a party of girls are encamped in an airy cottage, all their own, to enjoy the charms of country, of rest, and young, congenial society. Added to the youthful spontaneous enjoyment of surrounding nature and the anticipation of fun, such as only girls on a holiday can make, is the delicious thought, "And it is all paid for, I am not accepting anything." This keen satisfaction can be gained only by coöperation, because what is impossible to one is practicable to the many.

Very possibly some reader is thinking "It is quite easy to see in all this the advantage to the working girls; but surely young women of culture are but bestowing charity in a different, though possibly less distasteful form." This we deny and proceed to prove that that which we enjoy and from which we consciously derive profit can in no true sense be called charity. To the friendships which naturally result in the club life of these two distinct classes of young women, each class brings something distinctive. The privileged girl brings her refinement, her culture, her ideals and theories of life, her æsthetic tastes, and her light-hearted freedom from responsibility and ignorance of what is unlovely in the world. The working girl brings her well-trained judgment, her practical business experience, her insight into character, her strength of purpose, her knowledge of the world as it really is, and a great capacity for enjoyment which has had no opportunity to be satiated or even satisfied. What a wealth of topics spreads out before the two, whom some chance remark draws together. What a mistake does the outsider make

who imagines that working girls have to be talked to, entertained, drawn out.

It was my privilege once to have the guidance of a Working Girls' Vacation Club, to which one hundred and sixty-three working girls and forty-four young women of the leisure class belonged. All of the latter spent a week at the club house, four being there each week with the twenty-two working girls who could be accommodated at one time. On terms of perfect social and financial equality, all these young ladies met at the table, on the tennis lawn, in hay wagon or the drawing room. Midst the common interests of home life, and the indiscriminating beauties of nature, friendships were formed and confidences exchanged which undoubtedly shattered barriers of prejudice: and, once again, the common rights of sisterhood and human fellowship were claimed in defiance of society's unnatural and inexorable restrictions. From many lips I heard the surprised remark, "I never dreamed they were like that." It is time, dear fellow-women, that we and our working sisters knew each other better, that misconceptions may be righted, that our common interests, our common affections, aspirations, needs, trials, sorrows and joys be recognized; that we should gain steadfastness, courage and strength from those who toil and in return share those resources with which culture can aid the brains and hearts of women. We need them, they need us. All true friendship is reciprocal and the old precept, "It is more blessed to give than to receive," stamps with its verdict our claim that the young women of culture who join our clubs, enjoy their duties and their associations.

One often meets the inquiry, "But do not the working girls presume upon this friendship and take liberties?" Speaking from years of personal experience and observation, I unhesitatingly say, "No." Without subservience they have a deference for one's judgment or taste; with self-reliance but no self-assertiveness, they give opinions on matters in which they have had experience and in general conversation they have the frank, free air of comradeship which, more than aught else, pleases and sets at ease the young woman who, perhaps, is going through the trials of a first experiment of talking with a working girl. Patronage they dislike, as who does

not? And the occasional young woman who attempts to act the lady condescending, is apt to be repulsed; and generally remarks that the girls do not appear at all grateful. Her unsuitability for club life is betrayed in her own words and she will have better success if she confine her attention and energies to work of a purely charitable nature, of which both need and opportunity are ever at hand. The true appreciation which one receives from ones working girl friends appears to me the most touching tribute ever accorded unselfishness in this busy work-a-day world. So high a price is placed upon one's friendship, such graceful recognition is given in words of what one had imagined was intangible; and the beautiful result of this realization of benefit received is almost invariably in the direction of an effort to extend the usefulness of the club to those to whom the members consider it may be helpful. Selfishness and caste pride are almost unknown in Working Girls' Clubs which have had any but the shortest existence. Just in proportion as the members appreciate the associations and influences of club life, is the generous impulse evident to bring in those who may be either happier or better for its cheer and its connections. Gradually, thus, the club grows to embrace every grade of womanhood, each bringing to other its special quota until the ideal of coöperation and self-support is really attained.

The best interests of a club will be served and its aim of self-support most quickly realized if it be started among the higher grades of working girls. This idea will undoubtedly meet with opposition at first, because in the view of the majority the poorest girls need it most. "The poor ye have always with you and whensoever ye will ye may do them good," is as true to-day as when spoken by the Saviour nineteen hundred years ago. There will always be found kind-hearted people to attend to the wants of the really poor; and so accustomed are the needy to accepting aid that a sort of hereditary quiescence brands their sensibilities, and education must first awaken their souls to a dislike of the unearned advantage. It is when we reach the higher classes, those who have had sufficient education to crave more, those who, with the ability to appreciate the refinements and joys of life, are hindered by insufficient income from participating in them,

that we find our ideal girls with whom to start a club. The problem of self-support is thus easily solved for the dues necessary to cover expenses will be trifling to educate girls commanding fair salaries. When a club starts with the higher type of working girls, and they, from highest motives, extend its helpfulness to the more needy, pride of station and select cliques find no lodgment; the sweetest, noblest traits of womanhood are exemplified; from poorest to wealthiest, from unlettered to cultured, every gradation is represented and each class sees in that just in advance both example and encouragement. It is that which more than aught else is the glorious fruit of Working Girls' Clubs. No longer is drudgery dull and endless. A vista is open, opportunity is held out, is seized; and hope, the blessed flower of happy youth, brightens the eye, quickens the pulse and illumines the future. "Why," said a working girl member of a lunch club to me lately, "soon we might take a building and use it as a club boarding house for the girls who are strangers here and then we would not have to spend all we earn in board and car fares." "Certainly," I replied, "you can do anything you wish if you combine." The spirit is awakening, the glorious idea is being disseminated that coöperation can achieve desired results without entailing the loss of self-respect. One needs not to be over sanguine to see in the near future, as outgrowths of our Working Girls' Clubs, the most reliable employment bureaus, savings banks, in which working girls can deposit without risk of loss their hard earned gains; loan funds from which those eager to secure some specific instruction can borrow, giving pledges of payment in installments from their future earnings.

Many people cynically assert that this is but a passing fad and ere long the young women of fashion and education will grow weary of their venture. We judge, we believe, more truly when we anticipate but a deepening interest and a widening energy. But granted it is so; and even then Working Girls' Clubs will not die. The idea has been grasped and working girls are quite equal to the task of manipulating the machinery which carries on a club. It is with all these possibilities in view, that we maintain that permanency in Working Girls' Clubs depends not upon the interest of a million-

aire, not upon endowment by individual or state, but upon the working girls themselves. If founded upon truly American principles of self-support and self-government they will last and grow stronger in proportion as women appreciate their own possibilities and the strength of united effort.

MARY WINNIETT COLEMAN.

## CHARITY WORK OF HARVARD.

IN the March number of the *Harvard Graduates' Magazine* appears the following interesting article on "Volunteer Charity Work," by Raymond Calkins, '90:

"An attempt has been made this year to organize the charitable work undertaken by students of the university. The object has been to increase the efficiency of this work; to contrive some method whereby the most economical and effective use may be made of any spare time and strength of a student who sees fit to engage in some kind of charitable enterprise, and to teach him, while he thus gives himself some lesson which may bear fruit in his later life. Any institution which hopes for a permanent place in the already crowded life of the university must be directly or indirectly educational, else one will justly feel it has no place there. The significance of the present experiment is this: that it strives to make the student's benevolent work as wise and sound as the motives to which it appeals are ideal. The value of such an experiment will perhaps be best appreciated by those who see most clearly the need in the world of an educated philanthropic sentiment. If the charity work in our great cities and country districts is to be wisely organized and administered, there must be behind it a body of men whose previous training has given them not only an enthusiasm for the work, but the necessary grasp of principles and methods.

There has been at Harvard of late years a general interest in the various branches of charity work. The establishment in 1884 of a course in social ethics, offered by Professor Peabody, doubtless started this sentiment. An investigation undertaken at the beginning of this year showed that a large amount of individual work had been done by students in the past in connection with the different benevolent societies in Boston and vicinity. In 1889, as the result of addresses by Mr. Robert Treat Paine and Mr. Charles W. Birtwell of Boston, a keen interest in such work was aroused, which led to some permanent results. The series of religious meetings held in the Globe Theatre the year before were planned and conducted by Harvard students and preachers. Finally the Prospect Union was founded by Harvard men, and owes to the officers and students of the University its equipment and support. The present experiment found an active sentiment in its favor already existing. The main effort is now not so much to swell the number of workers as to direct more wisely the labors of those already in the field; to start recruits aright and thus prepare them for larger and more efficient service.

The immediate origin of the present form of the movement was the meeting of a group of Harvard students last July at Northfield who formed the Harvard delegation to the annual conference held in the interest of college Christian associations. The strong desire of these

men to further in some way the spiritual life of the university which they represented was destined to meet with a larger fulfillment than they expected. In the progress of an active correspondence which they carried on during the summer, the main plan was suggested which has been put into operation. The work has broadened and has fitted itself gradually to the University life. But the motive power has remained. The different religious societies have coöperated cordially in giving their aid; the religious sentiment, never thrusting itself forward, persists warm and helpful. \* \* \* Important aid which came immediately from two different directions determined the final success of the enterprise. The officers of the university declared at once in favor of the plan. President Eliot gave it his immediate indorsement and lent kindly assistance: Professor Peabody and Professor Palmer have been unflinching in their encouragement and have given ungrudgingly of their time. The second ally was the charities themselves. A charity expert, whose advice had been sought, became himself identified with the work. \* \* \*

An informal meeting of those interested in the work to be undertaken was held on the evening of the opening of the university last September. It was decided at this time to organize a permanent central committee, which should attempt to systematize the large amount of individual charity work which was being done, and to hold an open meeting in Sanders Theatre in the interests of such a movement. The committee was chosen within a week. Its members represented the undergraduate body of the university, all of the different religious societies, the graduate school, the divinity school, the law school, and the Episcopal theological school. Mr. Edward H. Warren, '95, was chosen chairman, and Mr. Carleton E. Noyes, '95, secretary and treasurer. Besides the student members of the committee, a few advisory members were added from the faculty and recent graduates of the university. The committee proposed to act in a simple way as a connecting link between institutions needing help and men willing to give it. It planned to set up "a clearing house of philanthropy and beneficence, receiving applications from young men who desired in some way to serve their fellows, and receiving on the other hand applications from the various channels of beneficence and charity, and then adjusting the work to the man, and the man to the work." Each member of the committee was thus assigned a department of charity, whose methods he should personally study, with a view to better satisfying its needs. In this way a wide variety of organizations was at once brought into connection with the University movement. But the important position to be filled was that of director, a position which demanded time, wide knowledge, and rare tact and wisdom in dealing with men. A man admirably fitted for such a work consented to serve—Mr. Charles W. Birtwell, '82, secretary of the Children's Aid Society of Boston, newly elected chairman of the committee on charities and correction, of the Municipal League of Boston, and director of other charitable bureaus.



The meeting in Sanders Theatre, attended by fully five hundred students, was held on the evening of October 19, 1894. President Eliot presided. \* \* \* Addresses were made by President Eliot, Dr. Alexander McKenzie, Professor Peabody, Bishop Lawrence and ex-Governor Russell. They all insisted that service of some kind was a necessary element of the best culture. \* \* \* Those present were informed how the committee proposed to act, and all who had any time to spare were urged to put themselves into communication with the committee. Thus ended the only meeting of its kind ever held at Harvard; and nowhere but here would such a gathering be possible. Catholics and Protestants, Unitarians and Evangelicals, stood on a common platform and promised their support to a common humane enterprise. \* \* \* What is, perhaps, the most original feature of the experiment was at once inaugurated, Mr. Birtwell's weekly consultation hours. In a room in Grays he is to be found every Tuesday morning from 9:30 until 12:30 o'clock. These conferences have been continued now for four months. Mr. Birtwell has had very few leisure moments during these morning periods. Men of various social circumstances have come to him with different questions, and impelled by different motives. Some have desired only an address, or a letter of introduction. Some have wanted information for impending theses. Others have simply asked to be assigned some suitable task. Mr. Birtwell's method of handling these cases is direct and personal. The effort is made to appreciate the whole make-up of the man. His age, his tastes, his home, his college standing, his future plans,—all these facts help to determine the kind of work best suited to his ability. A young man who is planning to teach is asked to prepare a popular lecture for the Wells Memorial Workingman's Institute, or is assigned a class in the Prospect Union, in some boys' club, or home library group of the Children's Aid Society. If a man comes from a western town he is introduced to the work of the Associated Charities of Boston, and given full opportunity to investigate their system, so that he may be able to inaugurate a similar work in his native place. A student who has literary or musical ability is asked to provide entertainment for the inmates of almshouses and homes for incurables. Another intending to be a physician is sent by the Children's Hospital to some child outside its walls who needs watching and care. \* \* \* But this is not all. If this body of workers is to gain any idea of methods of organized charity, it must be given an opportunity for the nearer and scientific study of special benevolent enterprises. The Charity Building on Chardon street, Boston, the City Institutions at Deer Island, various reformatories and homes, hospitals and prisons, are within easy access. Trips to these institutions are personally conducted by Mr. Birtwell, who arranges for them in advance, and sees that every member of the group has a free chance to ask questions and get a real insight into the methods of the institution. Several groups of students have already visited Deer Island in this way and other excursions are planned.

Other features must be described more briefly. It is intended to

hold three or four public conferences each year, to which all volunteer workers are invited. These conferences will be addressed by representatives of different methods of charity work, chosen from among the undergraduate and graduate members of the university and the professional charity experts of Boston and other cities. Opportunity is given at these meetings for questions and general discussion. In this way each worker gets a glimpse of much that is taking place outside his own department or field of work. Another plan is the organization of an entertainment circuit, the object of which is to provide for certain institutions a regular series of entertainments throughout the year. Another is a scheme for a systematic collection of clothing twice yearly. One large collection has already been made. This clothing is carefully distributed among those institutions which may be depended upon to make wise use of it. \* \* \* What has been described is an experiment, not an institution; yet it is believed by many that some such plan as this meets a real need in the university life of to-day. \* \* \* This work is in no way a part of the university curriculum. But it brings to practical application much that a student learns and ponders in his regular academic courses. \* \* \* Twelve hundred dollars has been needed to carry on the work for this year. Of this amount five hundred dollars was subscribed by students within a week, in sums not averaging over \$3 dollars each. The total student subscription has since been increased to over \$800. \* \* \* While this movement has been described wholly from the side of the student, one must not forget that the charity organizations are also feeling its effects. Mr. Birtwell receives constant applications for aid from widely different agencies. When desirable, these demands are met, but if the work is not what will be best suited for student efforts the applicants are so informed. The permanent effects of such an effort cannot be estimated so early in its history. But the drift is too decided for us to mistake. It is more than reasonable to suppose that among this body of workers some able men will be found who will do lifelong service for the cause of philanthropy. Of more immediate interest is the temper of mind which the active support of this movement shows to exist at Cambridge. The presence of so deep and earnest a sentiment among our undergraduates will not surprise those who have always believed in the sincerity of our university life, in spite of the unfriendly criticisms of careless or ignorant observers.

### EXCISE AND CHARITY IN BUFFALO.\*

A very great amount of poverty came before the Charity Organization Society last winter. This winter again the amount of poverty is unusual, and the work that the Society is trying the hardest to do is to teach those who are paupers to help themselves and become independent. The Society finds that a chief cause of poverty is intemperance; not so much because it wastes money as because it tends to break down a man's strength of will and his strength of body, and so make him less fit for work and less eager to find it. A poor man has very few pleasures and drinking is so pleasant and so easy in Buffalo that any man finds it hard not to waste time and money on it. He gives up his thrift and stops saving, he gives up his industry and stops working. It takes real pluck to do otherwise, and when a poor man becomes intemperate it is hard to save him from taking charity, or even to save his children from becoming beggars. To reclaim paupers is terribly hard work, but you, as Excise Commissioners, have it in your power to do more in one day to check beggary in Buffalo than the Charity Organization Society and the other societies here can do in a year or in years.

Last year the saloons of Buffalo paid the city \$330,000 in license fees, besides taxes. This is an enormous sum, and even with the present low license the saloonkeepers probably pay the city more money than any other business. To prevent injustice it is right to see, however, whether the saloons pay Buffalo as much as they cost it.

I think no one denies that intemperance is a chief cause of poverty, and a chief cause also of crime. Of course, if there were no places where liquor was sold, there could be no intemperance. Perhaps the saloons are not as much to blame for drunkenness as the men who drink, but certainly there could not be much drunkenness among the poor without them. I believe the best judges estimate that liquor is responsible, directly or indirectly, for 75 per cent of the poverty of this country, and for 50 per cent of the crime, but we can well afford to use much smaller figures. The City Poor Office costs Buffalo on an average \$140,000 a year; the County Almshouse costs \$118,000 a year. It is fair to include the Almshouse, for Buffalo is nearly the whole of Erie County and there is no City Almshouse. These stand for poverty. Now with reference to crime; if we add the cost of maintaining the Police Department and the Police Court, we have \$640,000 a year more, or a total of almost exactly \$900,000, and this leaves out the County Poor Fund, the County Penitentiary and the County Jail. (These figures are all official.) If we charge only one half of this \$900,000 to intemperance instead of three quarters, we shall still have a sum greater by more than \$100,000 a year than the total of the license fees in Buffalo, and even this statement leaves out wholly the private charity of Buffalo

\* A statement made before the Commissioners of Excise by Frederic Almy, for a special committee of the Buffalo Charity Organization Society.

which is much greater in amount than its public charity, but for which no exact figures can be obtained. It leaves out the cost of maintaining Buffalo's eight orphan asylums, the many hospitals and dispensaries for the sick poor, the diet kitchens and district nurses, the Salvation Army, the Catholic Protectory for Homeless Children, the Homestead Association, the Fresh Air Mission, and the 60 or 70 relief societies of the different churches which co-operated last winter with the Charity Organization Society.

If these were included, as they should be, it would be hard to find any ratio at which the cost of liquor to Buffalo would not exceed the revenue from it. And if we add to money cost the cost to character, the misery which intemperance brings to women, and the inheritance of poverty and debility which it gives to children, it seems right to tax liquor to the highest point allowed by law, either economically, for revenue, or morally, for repression.

The saloonkeepers claim that even with the present fees the business is unprofitable. This is a strange statement. Men do not rush in great numbers into a losing business. If the business is unprofitable it must be, not because of the license fees, but from overcrowding, and high licenses will help that trouble. If you take the Buffalo City Directory for 1894 and look for the trades on which men depend for the daily needs of life; the milkmen, butchers, grocers, bakers, etc., you will find that not one of these trades counts as many numbers as the liquor business. In fact, if you add together all the butchers, grocers, milkmen, and bakers in Buffalo, and then throw in all the drug stores and dry goods stores for full measure, the number will still be less than the number of places in Buffalo licensed to sell liquor, to be drunk on the premises; and this leaves out the liquor licenses issued to storekeepers and druggists.

To take in the full force of this statement we must remember that meat, vegetables, milk, etc., are necessary to the whole population, for men, women and children every day of their lives, while liquor is used only by a portion of the men, and it is not, or ought not to be indispensable even to them. A business that men seek in such numbers cannot be wholly unprofitable.

There is hardly a city in the country where saloons abound as they do in Buffalo. There are twice as many in proportion to the population as there are in Chicago, St. Louis, New York, Brooklyn, Cleveland or Baltimore; three times as many as Washington; five times as many in proportion to the population as there are in Pittsburg, St. Paul or Philadelphia, and seven times as many in proportion to the population as there are in Boston or any city of Massachusetts, where a State law forbids more than one saloon to every thousand inhabitants, a law which would give Buffalo about 300 saloons instead of over 2,000. Philadelphia with 1,200,000 has but two thirds as many licenses as Buffalo; St. Louis, a city of 600,000, has only three quarters as many; Boston, with half a million of people, has one fourth as many, and so it goes. Baltimore has fewer saloons than Buffalo, Cleveland a great

many fewer. I do not know whether any other city in the country could make such an exhibit as the Homestead Association makes for Buffalo in this map of a small district in the First Ward, hardly larger than Niagara Square, which has 127 saloons and 75 houses of ill-fame, which are probably also saloons; in all over 200, or about as many as in the whole city of Minneapolis, with its 200,000 inhabitants. It goes without saying that the Charity Organization Society has a great number of cases from this district. It is no unkindness to the poor to make drinking a little less easy for them. Even the poor who do not drink to excess will not be hurt by having to walk half a block, instead of a quarter of a block, to get a drink.

A saloon is truly called the poor man's club house. It is the only place to which he can go which is bright and comfortable, with pleasant company and without a lot of babies on the floor. It is no more a sin for him to go there than for the rich man to go to his club house, but it is infinitely more extravagant for him. It is more dangerous and also more tempting on account of the few other pleasures open to him. It is not the poor, however, who would be interfered with by higher licenses, but the two or three brewers who advance to the smaller saloons the money which starts them in business. High license would not hurt even the larger dealers. They would be helped, on the contrary, by the weeding out of the irresponsible, low grade saloons which now compete with them. High license certainly would not hurt the tax payers. It would help even the poor who drink by giving them more decent, cleaner saloons, with purer liquor. The petty dealers cannot buy to the best advantage, and cannot afford to sell such good stuff as their rivals. High license would not even make the poor pay more for their liquor. It is not true that a glass of beer or of whiskey costs more in Syracuse or in Albany than in Buffalo. High license does not mean higher prices, but fewer places, and that in a city where the liquor stores so out-number all other stores, is not undesirable.

As Secretary of the Charity Organization Society I have written or telegraphed to 15 different cities of this State in regard to their license fees, and to 23 cities outside of this State, and have received answers from all but two. The results are submitted in tabulated form.

In New York State the smaller cities sometimes have low license fees, though by no means always, but of the six cities of this State with a population of over 75,000, Buffalo is at the foot. The hotel liquor license here is \$125; in Syracuse it is \$200, in Rochester \$250, in Albany and Brooklyn \$300, and in New York \$500. The saloon license in Buffalo is \$125; it is \$200 in Syracuse, Albany, New York and Brooklyn. Buffalo stands fairly at the head of these six cities in good government and public spirit, but in this respect it is at the foot. Of the cities outside this State, I wrote to the 28, taken wholly at random from among those near enough to be able to answer in time. Twenty-one have answered, and in the amount of its license fees Buffalo again stands at the very foot with its rate of only \$125. Milwaukee is next lowest, but has a license fee of \$200. In Baltimore the rate is \$250. In Cleveland

and Cincinnati, cities very like Buffalo in their composition, the rate is \$250 and \$275. In New Haven \$300, in Washington and Providence \$400, in Chicago, Detroit and Erie, Pa., \$500, in St. Louis \$600, in Philadelphia, Boston, Pittsburg, Minneapolis, St. Paul and Duluth \$1,000, in Fall River \$1,200, in Worcester \$1,400, and in New Bedford \$1,500. In Cambridge, a city of 70,000, the Mayor answers that for nine consecutive years the citizens have voted to have no license at all.

In New York State the highest saloon license allowed by the State law is \$250, and at this figure Buffalo would still be at the foot of all the 19 cities, chosen wholly at random, which have just been named. In this State, however, it would be at the head instead of at the foot. It is time the last should be first, if only for a little while. New York and Brooklyn will probably soon increase their license fees, and it would be a source of some pride to the citizens of Buffalo to lead for once in this direction instead of always following. The city is likely to grow enormously in the next five years, and it will be much easier to increase the license now than later. The amount should be raised at once to \$250. It would not injure the larger dealers, but would check competition; it would not injure the poor; it would injure only the smaller saloonkeepers, or else the brewers who back them, and it would delight the friends of law and order in this city, and all who value its honorable reputation abroad.

A chief advantage of a high license, not yet referred to, but of the first importance, is that it would aid the police by making every licensed saloon a check upon those that were unlicensed. With a thousand dollar license, for instance, the saloons which paid it could not afford to stand competition from others which did not. They would have the best opportunities for knowing it if liquor was sold without a license, and in self-defense they would be obliged to report anything of the kind and stop it.

Some of the liquor dealers here have said to me that the last year or two have been so extraordinarily hard in their business that many of the weaker saloons were on the point of failure, and that it would be unjust at this time to raise the fees. In all fairness, which would be kinder to these saloons, to wait a year or two until they were on their feet again, and then down them, or to act now when they are on the point of leaving the business of their own accord? Now is the time, and when you consider the effect of intemperance upon poverty and crime and its cost to the city, the immense preponderance of the liquor business in Buffalo over any other business; the standing of Buffalo in this matter as compared with the other large cities of this State, and still more as compared with the cities of other States, it seems to many that you may well decide to use your discretion in this matter, which I understand is absolute, in favor of a reduction of pauperism and an increase of the license fee to the small maximum allowed by the present State law. By doing so you will satisfy the great majority of the citizens and increase the reputation of this city abroad.

CITIES.	Saloon license fees.....	Number of licenses....	Population in thousands..	Ratio of licenses to population.....
Buffalo.....	\$ 125	2,302	320	1 to 137
Milwaukee.....	200	1,500	275	1 to 180
Baltimore.....	250	2,100	512	1 to 250
Cleveland.....	250	1,737	345	1 to 200
Cincinnati.....	275	3,930	300	1 to 70
New Haven.....	300	400	100	1 to 250
Washington.....	400	635	270	1 to 400
Providence.....	400	400	155	1 to 390
Detroit.....	500	1,275	205	1 to 150
Chicago.....	500	6,600	1,567	1 to 240
Erie.....	500	102	50	1 to 500
St. Louis.....	600	1,850	600	1 to 320
Philadelphia.....	1,000	1,654	1,200	1 to 700
Pittsburg.....	1,000	400	260	1 to 650
Boston.....	1,000	.....	450	1 to 1,000
St. Paul.....	1,000	307	175	1 to 570
Minneapolis.....	1,000	256	200	1 to 800
Fall River.....	1,200	74	90	1 to 1,200
Worcester.....	1,400	84	100	1 to 1,200
New Bedford.....	1,500	38	60	1 to 1,600
Cambridge.....	No li	cense	70	.....

CITIES.	Hotels, first class.....	Hotels, second class.	Saloons.....
New York.....	\$500	\$300	\$200
Brooklyn.....	300	...	200
Albany.....	300	250	200
Rochester.....	250	175	125
Syracuse.....	200	175	200
Buffalo.....	125	125	125



### THE CRAIG COLONY FOR EPILEPTICS.

The increasing interest in provision for the care and treatment of epileptics, suggests the publication of the following statement prepared by the State Charities Association, of New York, concerning the Craig Colony in New York, named in honor of the late Oscar Craig, for many years a member and president of the New York State Board of Charities.

The Colony consists of 1,856 acres of land, near Mt. Morris, in Livingston County, New York. There are upon it thirty-five or forty buildings, which are being put in order for the accommodation of patients. The Colony was named for Oscar Craig, late President of the State Board of Charities. The law establishing Craig Colony was passed in the spring of 1894. Governor Flower appointed a board of five managers, consisting of Dr. Frederick Peterson, 60 W. 50th street, New York City, President; Mrs. C. F. Wadsworth, Geneseo, N. Y.; Dr. Charles E. Jones, Albany; W. H. Cuddeback, Buffalo, and George M. Shull, Mt. Morris, Secretary. George S. Ewart, of Groveland, Livingston county, N. Y., was appointed Treasurer, at a salary of \$200 a year.

The object of the Colony is to provide for the four great needs of epileptics which are not satisfied elsewhere:

First. To give them schools where they may attain any degree in education.

Second. To provide industrial training of all kinds, for there is no vocation which some epileptics may not follow.

Third. To give them a home, when all other doors are closed to them.

Fourth. To see that each and every case is carefully studied and treated by the best scientific methods the world affords.

Such objects can only be attained in a community, village or colony, devoted to this particular class of cases. There are several such colonies in Europe, but none in this country.

Epilepsy is a peculiar disease, characterized by loss of consciousness and a convulsion. The fit or epileptic seizure recurs from time to time, and may last from a few seconds to a few minutes, sometimes longer. Some patients have fits every day, or oftener, some once a week, some once a month, some only once or twice a year. It is only during the fits that they are incapacitated. At other times they are well and strong and healthy looking, and quite as able to work and study as are other people. But the fact that they have these fits, no matter how rarely, debars them from many of the privileges enjoyed by their more fortunate brethren. They will not, on that account, be received into the public schools, and can receive no education. They can not attend church or social gatherings. They are shunned by their playmates, and they become burdensome to their families. When they grow to

adult life nobody wants to employ them, so, although they are able to learn a trade or profession, the shops and colleges are closed against them. No general hospital receives them as patients, and, in fact, there is no place at all which is open to them except an alms-house or insane asylum, and as the insane asylum is better than the alms-house, many patients are sent there, in preference to a poor house.

There are about 600 epileptics in the county alms-houses of New York State. There are 400 in the State insane asylum. The Colony is intended to provide for most of these. When the Colony opens, the patients from the alms-houses will be the first to be received and these gradually. The law will not permit of any private patients being admitted until all the patients upon public charge are provided for in the Colony.

It is hoped to open the Colony for the reception of a hundred or more patients in the summer of 1895. It is probable that the Colony will ultimately number from 1,500 to 2,000 members, and it is certain to become in the course of time, a self-supporting industrial and agricultural village. It will more than rival the similar, and celebrated Colony at Bielefeld, Germany, upon which it is, to a certain extent, modeled.

The Craig Colony will not resemble an institution in any particular, but will look more like a country town than anything else. As the patients are received, they will be set to work or at study, in various ways. They will take care of the farms, gardens and orchards, they will plan and build new houses. There will be among them tailors, shoemakers, printers, book-binders, masons, iron-workers, carpenters, painter, and so on. In fact, every sort of employment, every sort of recreation, everything, in short, that goes to make up the life of any country village, will be found in this Colony, the only difference being that the citizens of this community will be epileptics.

The resources of the land acquired are such that there is no doubt, whatever, that in the course of a few years, this Colony will be more than self-supporting, so that, from the economical stand-point, if not from the philanthropic, the scheme will be a wise one. There are 1,000 epileptics in this State now, in alms-houses and in the asylum, who are a burden to the taxpayers, and these will be taken to the Colony and be made in due time self-supporting.

People of means having epileptics in their families will be allowed to erect cottages at their own expense on the Colony grounds, in which the patients can live under the direction and treatment of the physician of the Colony.

## GENERAL NOTES.

### A COMMUNITY OF CHILDREN.

The New York *Tribune* gives the following account of a novel philanthropic venture:

Situated on a hill and surrounded by hills in the central part of this state, about ten miles from Ithaca, is the Freeville Fresh Air Camp, which will enter upon the sixth year of its career this summer with a new and unique plan of operation. It is proposed to take about 150 boys and from 50 to 75 girls, together with missionaries, and experienced workers sufficient to insure proper care and training for the children during their sojourn of two months, and to found, as it were, a government "of the children, for the children and by the children."

The company will be divided into industrial classes as follows: For boys, farming, landscape, architecture, carpentry and cobbling; for the girls, cooking and housekeeping, millinery, sewing, dressmaking and flower gardening. Every class will have an adult instructor, and two grades, one known as unskilled labor and the other as skilled labor. The laborers will receive pay in the lead or aluminum money of the camp, according to their skill. Any child will be allowed to enter the skilled labor grade when by his or her efforts a certain proficiency has been reached in any branch of industry. With the money thus earned the children will be required to pay their running expenses, unskilled labor receiving just enough to cover them.

Of course, many of the children who are thrifty will have money to lay aside, and therefore a banking system will be formed, to be operated largely by the children themselves. At the end of the season the depositors will receive clothing, fruit, vegetables, etc., to the amount of their deposits. In this way the stability of the monetary system will be maintained. To manage the commerce between the children there will have to be laws, and for the forming of these laws the children will elect a legislature from among themselves. To enforce these laws there will be a police force, composed of boys; and to try criminal and civil cases there will be both civil and criminal courts. Punishments will be either work with the "gang" or fines. The executive power of government will be vested in adults.

The children taken to this camp range from twelve to fifteen years old, and are of the worst element of this great metropolis. Many of them have already served terms in the House of Correction or some kindred institution. W. R. George, who started the enterprise, and for the last five years has met with great success in it, is confident that it will prove a means of converting these children of the slums into Christian citizens, the whole plan combining religious, patriotic and industrial training with a regularity of living.

## "THE DETROIT PLAN."

Mayor Pingree's "Potato Patch" has attracted wide attention, some ridicule at first but of late very general commendation. *THE REVIEW* published last month, the opinion of Mr. Henry A. Robinson, chief of the Statistical Division of the Department of Agriculture, after a personal inspection of the experiment at Detroit.

Following Detroit's example the Associated Charities of Omaha, will endeavor to make use of the vacant lots and lands for garden purposes as a means for providing help for the unemployed.

In Minneapolis this same plan of relief has been adopted. A report from that city, under date of April 2, says: "The work of registering the applicants or the potato farms is going briskly on and this branch of the movement has far outdistanced the others. The indications are that the registration committee will have fully 500 names on its books by the end of the week. The principal lack at present is lands and funds. It will cost a tidy little sum to purchase seed and prepare the land for 500 gardens.

An ordinance has been recently passed by the Toledo, Ohio, city council, providing for the free cultivation of vacant city lands by Toledo's poor, but so far according to reports, advantage has not been taken of this offer to a very great extent by the needy. This is accounted for, perhaps, by the fact that there are very few able-bodied men in Toledo who cannot get work of some kind.

In New York the Association for Improving the Condition of the Poor has appointed a committee on the cultivation of vacant lots by the unemployed. There they have to go some distance to get land, but the committee has obtained use of tracts aggregating several hundred acres within comparatively easy distance of the city. Under the rules adopted by the committee each applicant must fill out a blank which will be furnished him, and if properly indorsed by some responsible person he will be allowed the use of a quarter of an acre of land, which he will cultivate during the summer, and the proceeds from the sale of the vegetables will be given to him. In a case where a man has a large family and he is especially worthy he will be given half an acre of the land to cultivate. The committee has ordered 1,200 bushels of seed potatoes, and has already on hand all the other vegetables seeds that will be required. The seeds and all the agricultural implements necessary to till the soil will be furnished free of charge, and the committee will undertake to sell and account for the proceeds of the surplus crops. It is said that similar experiments will be tried this season in Los Angeles, St. Paul, Syracuse, Chicago, Buffalo and St. Louis, in addition to the cities named above.

The plan has the approval too, of the Organized Charities of Detroit. The following resolution was unanimously adopted at a special meeting of the Detroit "Association of Charities:" "The board of trustees of the Detroit Association of Charities having heard from Capt. Gardner the favorable results obtained from the efforts of the agricul-

tural committee to aid the poor of the city of Detroit, by assisting them in the cultivation of unoccupied land, give their approval to this plan and urge its continuance during the present year; and commend it to the favorable consideration of the poor commission and board of estimates, to supply funds for the successful prosecution of the scheme."

#### CHARITY ORGANIZATION SOCIETY OF THE CITY OF NEW YORK.

The tide of applications is gradually ebbing with this Society and all local benevolent agencies related to it so far as heard from. The most important feature of the season, and a most encouraging one it is, is the fact that no ill effects are discovered as a legacy from the extraordinary relief operations of the previous winter. That such relief work should have been so managed as to break down the independence and self-respect of so very few of the beneficiaries is a matter for special gratitude, and a proof of the progress of intelligent ideas and the prevalence of wiser methods among those commissioned to dispense charitable relief. All the leading societies thus far consulted agree that but a trifling proportion of the families who were compelled to seek assistance for the first time last winter have applied for relief again in the season just passed. Our own records for March show a general decrease of an average of some 50 per cent. in applications, cases taken up for treatment, etc., from the corresponding month in 1894, and of 20 per cent. from the work of the previous month.

In the Night office which is maintained jointly by this Society and the New York Association for Improving the Condition of the Poor, and is open every night, holidays and Sundays included, until midnight, the applicants averaged 22 per night, a reduction of 40 per cent. from March 1894. For the first three months of the year the average was but 20.4 each night as compared with 39 in the same months of the previous year. Only 1.2 per cent. of the applicants this year have been women.

During the month arrangements were completed for extending the District work of the Society into the North Side, including both the Twenty-third and Twenty-fourth wards, and thus completing for the first time in the Society's history the full occupation by the Society of all the territory of New York City.

The Cumulative Sentences Bill, the passage of which by both Houses of the Legislature was reported in the REVIEW for March, has since received the required approval of the Mayor and the Governor, and is now a law. The Society has also actively interested itself in behalf of the bill of the Tenement House Commission providing for free baths, lavatories, small parks, etc.; and also in measures to secure the enforcement of present laws forbidding the existence of any saloon within 200 feet of any Church or School.

On information from the Society, two adventurers, who have for years gotten their living by false pretenses through the sale of tickets

for lectures for alleged charitable purposes, many of which lectures never occurred, have been convicted of improper use of the United States mails, and sentenced each to a year's imprisonment and a fine of \$50. This is the first conviction in a case of this kind in the Society's experience.

The Society has published a "Health and Happiness" chart for distribution among such of its beneficiaries as show themselves amenable to good advice. It is a stiff card about 11x17, of an attractive appearance, to hang upon the wall, containing hints for health, lists of nutritious foods and their relative values, bills of fare for family meals and how to prepare them, sanitary suggestions, treatment of accidents, and pictures of summer and winter scenes to please the children.

The "Detroit Plan" of the cultivation of unoccupied city lots by the industrious unemployed poor of the city, which was approved by the local Conference of Charities, has taken shape and the execution of the project has been kindly undertaken by the New York Association for Improving the Condition of the Poor. It is received with much favor by the laboring classes and many applications for lots are made daily.

#### ORANGE BUREAU OF ASSOCIATED CHARITIES.

On the 16th of April, 1894, a Work Room for women was opened by the Bureau, in order to obviate the necessity of giving direct relief, to train the least efficient of the women who were applying for aid, and to furnish a basis for an Employment Bureau. During the year which has since elapsed, it has been in constant operation and has proved of very great value along the lines indicated. More than 200 different women have availed themselves of its opportunities, and much destitution has been prevented in consequence. Those women who are the bread-winners, often for a large family, have been given work when necessary; and in this way have honestly earned whatever they have had. Many have found permanent work through the Employment Agency carried on in connection with the Work Room, and employers are beginning to appreciate its convenience and constant readiness to relieve emergencies.

The Work Room has in a great measure, done away with the excuse for begging, and has been the means of withdrawing from many chronic beggars the gratuitous support which has been given them for years, thus forcing them into it. Owing to its larger proportion of wealthy residents, Orange has, at all times, a greater proportionate number of beggars than cities of much larger population. The usual number receiving aid has been greatly augmented during the industrial depression which has prevailed during the past year, and which is still prevailing. The public has awakened to a sense of the fact that any adequate effort to relieve distress must be along the lines of organized charity, and that work relief must be substituted for direct relief if the result attained is to be towards entire self-help. During the

past year, 2,000 days' work has been given in the Work Room, and has been paid for in \$1,000 worth of groceries, clothing and fuel. In some instances, where it has proved impracticable for women to come to the rooms, sewing has been given in the home, but this has been discouraged as far as possible.

As a test of honesty of intention, the results of the Work Room have been diverse and interesting. Some women prefer to beg, as they gain more by appealing to over-sympathetic people, to whom the methods of the Bureau appear "uncharitable." Others, on the contrary, frankly avow that they much prefer a day in the warm, cheerful rooms to any amount of outside work. In these two extremes, the purpose of the Work Room is, for the time, seemingly defeated; but in reality, the knowledge thereby gained of the character and inclinations of the women is of immense value in determining the mode of treatment.

The Work Room, as a discipline, has proved effective in several instances. One woman, who professed great anxiety to obtain work of any kind, generally had ready some trival excuse for declining whatever outside work was found for her, or, if the work was accepted, invariably reported after the required time. She was finally told that but one more opportunity would be given her to test her sincerity, and that failure to accept on her part would result in a withdrawal of all Work Room privileges. As a consequence, she has promptly undertaken whatever work has since been given her.

The majority of the women come only when necessary, and gladly accept any outside work found for them.

The work provided in the Work Room ranges from ravelling carpet and sewing carpet-rags through mending and making garments to the finer grades of plain sewing and mending to order; and the workers display as many degrees of proficiency. In many instances, definite improvement in the class of work is apparent, and the ideas of thrift and neatness gained in the Work Room have borne fruit in the home.

The Work Room closed its first year assured that it has proven itself a necessity. Measures are now being undertaken to bring it more prominently before the public. During the ensuing year it is probable that fewer women will apply, and less work be given, and it is hoped that still greater progress may be made in training the inefficient.

ADDA WOODWORTH, Superintendent.

#### FROM OTHER CITIES.

ANNAPOLIS, MD.—A mass-meeting of citizens interested in charity was held in the hall of the House of Delegates, in Annapolis, April 3. Mr. J. Wirt Randall, who presided, explained that all denominations in the city were interested in the association, which is known as the "Associated Charities of Annapolis." Addresses were made by J. C. Brackett and John M. Glenn, of Baltimore, and Rev. A. Lee Royce, chaplain of the Naval Academy. To make the movement a success



personal work was stated to be more essential than ready cash, Improper almsgiving was discouraged by the speakers. Judge Revell is president of the association.

BALTIMORE, MD.—At the monthly meeting of the Charity Organization Society of Baltimore, April 8, the general secretary reported that during March the society found employment for 591 persons, which was permanent in 310 instances. Material relief was obtained for 746 applicants, chiefly families, and 36 families were made self-sustaining. Other forms of aid rendered were: 12 were placed in institutions, 7 were aided by loans and 12 were sent to other cities. Imposture was discovered and exposed in 154 instances, and 2,701 visits were made to the homes of the poor by the society's agents and volunteer visitors.

KANSAS CITY, MO.—The Kansas City *Sun* makes this appeal for Organized Charities: "The situation now is this: There are a number of special charities in Kansas City, each one conducted by a different board of directors, each one to some extent doing a special work, yet each overlapping every other to a greater or less degree, and that degree particularly measures the failure of all the institutions. There is a Children's hospital, and a Day Nursing Association, and a Children's, and an Old People's home, and the Provident association, which, to a certain extent, does some work which is done by each of the others. If these charities and the half a score of others which exist in Kansas City could be centralized there would be, in the first place, a conservation of energy coming from concerted action, and, in the second place, a saving of money in expenses of investigators and visitors, and in food and fuel.

MILWAUKEE, WIS.—The expense of taking care of the county and city poor, of Milwaukee, was \$8,000 less in February, 1895, than it was in February, 1894, while in January, 1895, \$10,000 less was spent than in January, 1894. The Detroit "Potato Plan" is being discussed.

Agent Frellson, of the Associated Charities, hopes to have his loan office and pawnbrokers' establishment in full operation by May 1, providing the bill now pending in the legislature seeking to regulate the loaning of money on chattel security goes through. This bill makes it illegal to charge or accept any amount above 20 per cent. for money actually loaned. It will take \$50,000 to carry out Mr. Frellson's plan, but he says that he has nearly the full amount pledged. In addition to the loan bill the Associated Charities has another bill before the legislature which provides for the establishment of a coal and wood yard, with necessary buildings, where applicants for aid are to be required to work for the relief they receive. This bill provides that the city shall have charge of the institution, three commissioners being appointed for that purpose. The commissioner shall appoint a general manager and superintendent.

OMAHA, NEB.—A majority of the city council, of Omaha, has expressed approval of the "Detroit plan" of helping the poor. A public

meeting has been called, at which taxpayers, especially those who own tracts of vacant land, are invited to attend. Those who expect to apply for are also asked to attend.

PHILADELPHIA, PENN.—The annual report of the Board of Managers of the Philadelphia Society for the Employment and Instruction of the Poor, shows that 57,661 meals were served to the poor during the year and that the lodgings given to the men numbered 10,292 and to women 2,843. Various improvements will be made during the year, especially that of a new wing to be added to the old building. The president of this society is Joshua L. Bailey, Esq.

ST. PAUL.—At the semi-annual meeting of the Associated Charities, President Hart made a very encouraging report both as to the quantity and quality of the coöperation of the constituent organizations: "We have already attained a degree of coöperation which similar organizations in other cities have sought for in vain. This happy result is a testimonial to the generous and large minded spirit which animates the organizations of St. Paul. Every one of the larger organizations of the city has become affiliated with us, and most of them coöperate efficiently. Many of the smaller organizations have come into coöperation, but others have not as yet realized either the benefit which would result to themselves or to the poor whom they desire to aid, by uniting with us. This is especially true of the churches. The monthly parlor conferences have come to have a recognized value: First, as a means of education; second, as an opportunity for closer contact and acquaintance among the charity workers of the city. While these meetings are a source of expense to the Associated Charities, and labor to its officers, we believe that the good they have done to the constituent organizations has amply repaid the outlay." Secretary Jackson adds in his report: "There are few cities in the country where the individual condition of the unfortunate, the shiftless, or the fraudulent are as well known as in St. Paul; thanks to this coöperation." Provision is being made for a system of friendly visiting. The *St. Paul Pioneer Press* says of the parlor conferences, editorially: "Among the most fruitful discussions of public questions are those that take place at the parlor conferences of the Associated Charities. We are persuaded that if more of our people knew of the intensely practical nature of the questions considered, the deep interest that is taken in them, and the frequency with which debate ripens into helpful action, they would be more largely attended and the association which they represent would be more freely supported. During the past winter, for example, the list of subjects included 'Street Boys,' 'The Unemployed,' and the raising of the 'Age of Consent.'"

TOLEDO, OHIO.—Secretary Wilson, of the Associated Charities of Toledo, in speaking of the work, says: "The general condition of business during last summer and the suffering of last winter led us to anticipate a demand equally as great this year. In fact many people who had been in the work feared this winter would be worse than the year

previous. This has been the condition in many cities. Even in some cities of Ohio extraordinary relief funds were necessary to meet the demands. On account of the fact of no special relief and by reason of improved conditions only about 25 per cent. of those who received help the previous winter made application this winter. This is a strong evidence that the relief of the previous winter was disbursed in such a manner to prevent to a large degree the demoralizing and pauperizing influence usually accompanying disbursements of large relief funds. In all we have dealt with about 500 families during the winter. In our work as a purely organizing agency working to bring about the proper coöperation of existing charitable institutions and charitably disposed individuals we have been enabled to refer most of the cases of need to the care of some organization or individual properly fitted to care for the case in question. We find the people of Toledo a charitable people. What is needed is to bring worthy cases to their notice and by careful investigation prevent, as far as possible, the duplication of effort and the bestowing of gifts to unworthy beneficiaries. A small emergency fund is always held ready to relieve urgent cases when brought to our notice, and to prevent suffering until such times as we can find a proper organization or benevolent individual who will care for the family. With the opening of the present month pressure is somewhat less and on account of increased demands for labor and through the coöperation of the street commissioner we are enabled now to find employment practically for every able-bodied man making application."

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## Charity Organization Society Summary.

	FEBRUARY 1895.	FEBRUARY 1894.
<b>Financial.</b>		
Current receipts from contributions.....	\$4,178 50	\$4,613 64
Current expenses.....	4,950 59	5,212 82
New members.....		48
<b>Registration Bureau.</b>		
Requests for information.....	409	*2,113
Reports sent out.....	770	*2,076
<b>District Work.</b>		
New cases, through the district offices.....	685	1,664
New cases, through the central bureau.....	1,463	1,123 2,787
Visits by agents.....	4,529	5,906
Consultation at offices.....	679	906
<b>Street Beggars.</b>		
Total number dealt with.....	64	68
Of whom were warned.....	8	28
Of whom were arrested and committed.....	56	40
<b>Wayfarers' Lodge and Wood Yard,</b> (516 West 28th street.)		
Days' work given.....	1,995	3,956
Loads of wood sold.....	1,306	2,243
<b>Park Avenue Laundry,</b> (589 Park Avenue.)		
Women employed.....	41	46
Days' work given.....	479	345
Receipts for work done.....	\$ 854 90	\$ 727 75
<b>Penny Provident Fund,</b> (101 East 22d street.)		
Stamp stations.....	299	234
Depositors (about).....	50,359	31,000
Deposits.....	\$34,894 36	\$19,428 56
<b>Workrooms for Unskilled Women</b> (49 Prospect Place.)		
Days' work given out.....	502	Opened in February.
<b>Night office.</b>		
Total applicants.....	607	1,586
Total aided.....	232	1,082

\* 1233 of these were on lists submitted by a single church and a single society to which only informal reports were returned.

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